Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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DOCTRINAL.

Unitarian Belief.

From the Unitarian, a new periodical work, of which we gave some account in our last, we select the following statement relative to *Unitarian Belief.*

I. In regard to the great object of all faith and worship—we believe in one God, and only one.

We believe him to be one, in the honest, fair understanding of that term. We believe him to be one in the same sense tht *any* thing or being is one. When I say that I am one man, it is understood that I *am* one, truly—that there is no other being or person like myself within me—that I am one in respect to my body, my mind, my affections, my desires, my reason—that these are, in no sense, double or treble within me. So we say of God; he is one mind, one being, one essence, and in no respect is he two, or three, or four. We believe him to be underived, or self-existent; that there never was a time when he did not exist; that there never will be a time when he will cease to exist; and that throughout this eternity he is the same, without change, the infinite, eternal, immutable One, who created, and sustains, and blesses the universe.

We consequently reject the doctrine of the Trinity; which we reject for its essential incredibility, and for its having no foundation in Scripture. We regard it as a doctrine of a strictly heathen origin; having its birth in the dreams of Plato; taken up and improved by the Christian fathers, who, coming over from Paganism, thought to give Christianity a new beauty by engrafting on it the speculations of the master of Grecian philosophy. It was so late as the Council of Nice, in 325, before it received a definite, tangible shape. This doctrine, one of the purest inventions of men; one that we believe the Apostles and Christians of the two first centuries knew nothing about; one, of which we in vain search for the slightest traces in the Gospel; a doctrine of inference; resting on the subtlest reasoning for its support; nowhere laid down in a single text of the whole Bible in plain terms—this doctrine, we unhesitatingly reject; we cast it from us as a human error; as contradictory alike of the letter, the spirit, and the whole tenor of the Bible. And we see and acknowledge in God but one mind, one being; that one being, to whom nature, in its unity of design and simplicity, every where bears witness; the one God, whom the patriarchs worshipped, and whom Moses taught—the God and Father of our Lord Jesus Christ.

We believe this one God, whom we receive, on the united testimony of Reason and Scripture, to be the *object of our worship.*—We think that to worship *any* other being, is a breaking of the second command. Jesus worshipped God, not himself, or the Holy Spirit. He solemnly enjoins *us* to worship the Father. We do not understand how the intelligent Christian can read the instructions of Jesus himself, and remember his example—how he can remember the examples and teachings of the Apostles, and believe it his duty, nay, not perceive it to be an infringement of the most express commands of God, to address his prayers to any other being beside the Father Almighty; the Father of Jesus, and our Father; the God of Jesus, and our God. At the same time we judge not others. If there are any, to whom Scripture seems to say, 'Thou shalt bow down and worship Jesus the Messiah, and Son of God; thou shalt also worship the Holy Ghost, or Spirit of God; and to each thy prayers, praises, and honors, shall be equal'—if any read thus in the Scripture, they do right to obey it, and we do not charge them with idolatry.

MISCELLANY.

The Geneva Clergy.

In addition to what we have lately published on the subject of the state of religion, and religious opinions in Geneva, we now give a letter from an English clergyman, addressed to the editor of the Monthly Repository, and published in the number of that work for September.

Several of my friends having been much interested by the account which I have given them of my intercourse with the clergy of Geneva, I have been led to think that a paper on the subject will not be unacceptable to the readers of the Repository.

In the autumn of last year, I spent ten weeks at Geneva, and during that time became acquainted with many of the clergy of that city and canton. One of them, M. Bouvier, I had seen, a year or two before, at my own chapel at Kenilworth. When I called upon him at Geneva, he received me in the most kind and hospitable manner, and soon introduced me to many of his brethren. I found them to be clever and well-informed men, animated and eloquent in their preaching, and extremely desirous of gaining information on all theological topics. In their opinions they are not altogether what we are, but they are not many degrees removed from us. I asked one of them, what, in general, were the sentiments of his church respecting the person of Christ. He replied, "You will find among us a few Trinitarans and many Arians." He professed himself to be much inclined to the sentiments of the latter; and declared, that although, for the sake of conformity, he read the Apostles' Creed in the public service, he should prefer to profess his belief simply in the Father, the Son, and the Holy Spirit. The candidates for holy orders, he told me, are only required to profess their belief in the Bible—not in any particular creed; and, indeed, there is among the Protestants of Geneva, (and, I may add, of some others of the principal towns in Switzerland,) an increasing disposition to refer simply to the words of Scripture for the terms of belief—to avoid all sectarian names—and to adopt only the very general and comprehensive appellation of *Evangeliques Reformes.*

Your readers will recollect the controversy in the Repository between Dr. J. P. Smith and Mr. Bakewell, respecting M. Malan and his church of orthodox Seceders. I am happy to say that the Genevese have too much good sense to give him much encouragement. I attended his service one Sunday morning, and there certainly were not two hundred persons present, exclusive of the catechumens. His cause does not flourish at all; nor do I believe that it ever will, in *such* a soil, though it were under the auspices of a less vain and ridiculous man than M. Malan. Let me, however, do justice to all. There was one part of the service at this chapel, which was an agreeable improvement upon what I had lately been in the habit of hearing; that was the singing, which, in the Established Churches, stands in great need of a thorough reformation.

As a proof of the free and liberal spirit with which a professedly Unitarian minister is received at Geneva, I may mention, that I was invited to be present at one of the Monthly Meetings of the Ministers of that town and canton. We sat down nineteen to tea, and afterwards adjourned to another room, where, after we had taken our places all round, the Moderator offered up a short prayer, and then asked all present, each in his turn, whether he had any information to communicate to the company. This elicited much interesting matter. There was one minister, who had been residing at Hamburgh, and who gave us an account of the religious sects in that town; there was another who expressed his wish that some change should be made in the Geneva Catechism, as he thought that one part of the catechumens were too young for it, and the other too old; and there was a third, the pastor of the Reformed Church at Bourdeaux, who explained to us the method which he adopted in catechising the children in his flock.—When it came to my turn, I informed the company of the change which was soon to be made in the conduct of the Monthly Repository. I was then asked, what were the leading doctrines of the Unitarians; what their numbers, their form of worship, &c.—all which I explained in the best way I could, not forgetting to state, among other things, that we had a College at York, which was in a very flourishing condition, with respect both to its funds, to the qualifications of the tutors, and the attainments of the young men whom it educated. I was heard with great attention; and although some seemed surprised at one or two things which I stated as part of our belief, there was no manifestation of bigotry or intolerance. The Moderator then asked us all in turn whether we had any thing to propose, and the business was concluded by a short prayer and benediction; after which we conversed freely with one another. The whole evening passed off most agreeably, and I look back to it with feelings of no ordinary interest.

The preaching of the Genevese clergy, though it may be a little too bold for our subdued taste, is yet very *effective.* It is always animated and impressive, addressed to the eyes as well as to the ears of the audience, and well calculated to interest and to fix the attention. But then these preachers have much more time to prepare their sermons than we have; for there is among them a system of perpetual exchanges, a pastor being attached rather to a parish than to a pulpit; and, as there are two pastors for each of the four city parishes, besides one for each of the churches in the suburbs, and a number of young ministers not yet placed, no one has occasion to write more than about a dozen sermons in the course of the year. Consequently these are all pains-taken productions, committed to memory, and delivered entirely without notes; and as a list is published every Friday of the preachers for the next Sunday, specifying the church and the hour at which each will officiate, no one can complain that he knows not whom he is going to hear. The discourses which I heard were all on practical subjects. Nor let me omit to mention, that these excellent men manifested the greatest anxiety to know which were our most esteemed works in theology, and on education particularly, which were our best books for children and the poor. "You are absolutely *rich* in these works," said one of them to me, "and you would be rendering us an important service if you would tell us what is worth translating." Accordingly I made out for my friend a list of our most interesting books of this description; and since my return to England, I have added a few more to the number, included in a large packet of our best works, which I have just sent off.

From the above, you will easily believe me when I say, that I never became acquainted with a set of men, from whom I more deeply regretted to part, than from the Reformed Clergy of Geneva. They are a fine, intelligent body, full of an excellent and a most Christian spirit; and I shall rejoice to hear that I am not the only minister of our persuasion, whose good fortune it is to make their acquaintance.

I remain, Sir, yours very truly,

S. Wood.

New-England Pilgrims.

During the last winter we noticed, and gave copious extracts from the late sermon of Rev. Mr. Upham, at the dedication of the new Church rebuilt by the First Congregational Society, in Salem. This sermon has also been noticed with respect, by many of the periodical works of the day, and among others by the "Western Monthly Review," edited by Rev. Timothy Flint. The following extracts from this review will be read with interest. The parts of the sermon embodied in the extracts, are if we mistake not, such as we have not before given our readers.

[From the Western Monthly Review, October, 1827.]

Many considerations incline us to give this sermon a passing notice. Our readers can imagine what a train of associations it called up in our mind. Here were spent the days of our boyhood. In the church which that which occasioned this sermon has superseded, we endured the palpitations with which a young man first learns to stand forth before a congregation as a preacher of the gospel. For twenty years we were in habits of intimate acquaintance with the venerable senior pastor, who has been, we believe, more than half a century, a minister of the altar in that place; who bears a name dear to science and philosophy, and, like that of many other distinguished men among us, more known in Europe than in our own country. Two of the beautiful occasional hymns were furnished by one, who has been to us——. But we dare not, in this place, give scope to all the feelings awakened by this discourse. Those who have hearts can conceive; and to those who would not, or cannot feel, we should speak in vain. Though with that spot are associated the fondest remembrances of the morning and prime of our life, private considerations, or personal feelings would not alone have warranted the notice of a sermon, howsoever deserving in itself, which was delivered so far from the range of our present walks. But the notice is merited from a higher consideration. *Here was consecrated the First Protestant Church on the Western Continent.* Here, on the barren shores of the ocean, and on the verge of a wilderness reaching to the western sea, was formed the primitive nucleus of those precise, severe, just, laborious, and high-minded men, who laid the foundations of piety, learning, freedom, physical and intellectual, comfort and independence, which are diffusing so rapidly over the western world.—Words would only encumber the train of thought excited by these considerations.—The small and patriarchal band of pilgrims, so stern and single-hearted while on earth, in the enlargement of the upper world bend from their spheres, and converse with our thoughts, as occasions like this carry us back in remembrance to the days of their pilgrimage. Here, in sickness, and want, and danger, in sterile and unexplored forests, they planted the seminal principle of our present freedom and glory.

Fourteen ministers in succession have ministered at the altar over the hallowed spot, where this church now stands, and twelve of them have gone to their reward.—No spot in our continent, Plymouth itself not excepted, has more venerable and consecrated associations connected with it, and few occasions can be imagined more interesting than those which gave birth to this discourse. The senior pastor, as we remarked, though feeble, and worn out with the labors of half a century, still survived, and occasionally officiated. Thirty lineal descendants of Higginson and Endicott, the fathers of New-England, were there. Dr. Holyoke, the scholar, the beloved physician, the philosopher, and the Christian, still fresh and active, now in his hundredth year, was there. Mr. Pickering, whose name has been so long identified with the great political transactions of the nation, in an old age of almost unexampled freshness and vigor, though turned of eighty years, was there. The silver plate was deposited under the foundation stone by Mr. Lander, the oldest member of the society, in his eighty-third year. Such were the circumstances, and such the men, that attended the consecration of the fourth church on the same spot, which may emphatically be called the nursing mother of New-England.

The sermon, by Mr. Upham, the junior pastor, turns upon the following points:

1. The temple is dedicated to the worship of God.

2. To the advancement of those objects for which the Christian religion was revealed to men.

3. To the memory and the principles of their American ancestors, or, as he contends, the principles of the Reformers. These principles, as they differed from the Catholics, were, 1—That the scriptures are a sufficient rule of faith and duty in themselves: 2—That all men have a right to read and understand those scriptures for themselves.

4. To the advancement of the reformation. Beyond this head, he gives incidental notices of the character, learning, and spirit of the pastoral labors of the pious and excellent men, who had preceded him in this ministry. Reading this sermon strengthened our previous convictions of the learning, talents, and amiable temper of the youthful pastor. We should naturally expect a splendid effort from the occasion, and a richness and almost redundance of epithet and imagery, from the juvenile exuberance of his mind.—The sermon, taken as a whole, unites, as we deem, in rather an uncommon degree, learning, piety, independence, and catholicism.—We quote three passages—1, in which the inducements to build the new church are beautifully assigned.

"We wished to exchange the venerable but decaying temple, in which many generations, who have long slept in their graves, had successively assembled in worship, for one of more durable materials, and which, rising from its ruins, would still retain all those local associations, which had rendered venerable that time-hallowed house. We were anxious to enjoy the satisfaction of thinking, that, while gathered to the sanctuary, we were occupying places from which we should not be driven out during life, and where our children and successors might long continue to assemble, to offer to the everlasting Father the acceptable sacrifices of united and devout hearts. Our prayers have been answered—our hopes have been fulfilled—our work is accomplished. We are now ready to take our places in this house of prayer; and we can all rejoice in the confident assurance that here we, and our posterity, for very many generations, can be conveniently and satisfactorily accommodated, as members of a religious community, and as Christian worshippers."

2. Touches finely on the religious association between the past and future.

"Standing, as we are, at the very commencement of a new epoch in the history of this church, our view is naturally directed forward to the succession of worshippers who are moving on from the distant shores of futurity. We can see them, as they wind their way, in dim procession, and enter, generation after generation, upon this pathway, over which, from the beginning, good Christians have pressed onward and upward, towards Heaven."

3. Part of the concluding paragraph.

"May pious and adoring spirits float upward, on the swelling notes of our consecrated music, until, rapt in faith, they catch the sound of that harmonious praise, which angel hands draw forth from heavenly harps.—And when the solid foundations of this house which we have builded, are crumbled into dust, and have sunk into ruin, with the vast globe upon which they rest, may an innumerable company of glorified saints be found assembled in the bright courts of a temple eternal in the heavens, and pouring forth, in the immediate presence of the Most High, those enraptured strains of thanksgiving and adoration, which their hearts first conceived and their voices learned to utter here."

Besides the two simple and beautiful hymns, to which we have alluded, by Dr. Flint, there is, appended to the sermon, a body of documents of uncommon interest.—We cannot deny ourselves and our readers the pleasure of an extract, containing the eloquent and touching remarks of Mr. Upham, immediately after laying the corner stone.

"When after the succession, as we trust and pray, of many generations, our distant descendants, in removing this temple, time-worn and dilapidated as it then will be, shall find this memorial of our interest in them, their minds and hearts will instantly come back to us, through the long interval, perhaps, of centuries: they will bless our memory, for having raised the altar around which their fathers had gathered, and spread out the roof, beneath which they had been sheltered in worship; and when they reflect, that four edifices of wood and one of more durable materials, have risen successively, and successively sunk into ruin, on the same spot, but that the gospel has been constantly preached there, they will fully recognize the sublime truth contained in that prophetic declaration of our Saviour, which we have inscribed here: "Heaven and earth shall pass away, but my words shall not pass away.'"

PRACTICAL.

Contentment.

In Jeremy Taylor's Rules and Exercises for Holy Living, we have the following excellent remarks on Contentment.

Virtues and discourses are like friends necessary in all fortunes; but those are the best which are friends in our sadness; and in this sense no man that is virtuous can be friendless; nor hath any man reason to complain of the Divine Providence, or accuse the public disorder of things, or his own infelicity, since God hath appointed one remedy for all the evils in the world, and that is a contented spirit. For this alone makes a man pass through fire, and not be scorched; through seas, and not be drowned; through hunger and nakedness, and want nothing.—For since all the evil in the world consists in the disagreeing between the object and the appetite, as when a man hath what he desires not, or desires what he hath not, or desires amiss; he that composes his spirit to the present accident, hath variety of instances for his virtue, but none to trouble him, because his desires enlarge not beyond his present fortune; and a wise man is placed in the variety of chances, like the nave or centre of a wheel in the midst of all the circumvolutions and changes of posture, without violence or change, save that it turns gently in compliance with its changed part, and is indifferent which part is up, and which is down; for there is some virtue or other to be exercised whatever happens, either patience or thanksgiving, love or fear, moderation or humility, charity or contentedness, and they are every one of them in order to his great end and immortal felicity; and beauty is not made by white or red, by black eyes and a round face, by a straight body and a smooth skin, but by a proportion to the fancy.

No rules can make amiability; our minds and apprehensions make that; and so is our felicity; and we may be reconciled to poverty and a low fortune, if we suffer contentedness and the grace of God to make the proportion. For no man is poor that doth not think himself so. But if in a full fortune, with impatience he desires more, he proclaims his wants and his beggarly condition. But because this grace of contentedness was the sum of all the old moral philosophy, and a great duty in Christianity, and of most universal use in the whole course of our lives, and the only instrument to ease the burthens of the world, and the enmities of sad chances, it will not be amiss to press it by the proper arguments, by which God hath bound it upon our spirits, it being fastened by reason and religion, by duty and interest, by necessity and conveniency, by example, and by the proposition of excellent rewards, no less than peace and felicity.

1. Contentedness in all estates is a duty of religion; it is the great reasonableness of complying with the Divine Providence, which governs all the world, and hath so ordered us in the administration of his great family. He were a strange fool, that should be angry because dogs and sheep need no shoes, and yet himself is full of care to get some. God hath supplied those needs to them by natural provisions, and to thee by an artificial; for he hath given thee reason to learn a trade, or some means to make or buy them, so that it only differs in the manner of our provision; and which had you rather want, shoes or reason? And my patron, that hath given me a farm, is freer to me than if he gives a loaf ready baked. But however all these gifts come from him, and therefore it is fit he should dispense them as he pleases; and if we murmur here, we may at the next melancholy be troubled, that God did not make us to be angels or stars. For if that, which we are or have do not content us, we may be troubled for every thing in the world, which is besides our being or our possessions.

God is the master of the scenes, we must not choose what part we shall act; it concerns us only to be careful that we do it well, always saying, *If this please God let it be as it is;* and we who pray that God's will may be done on earth as it is in heaven, must remember, that the angels do whatsoever is commanded them, and go wherever they are sent, and refuse no circumstances; and if their employment be crossed by a higher degree, they sit down in peace, and rejoice in the event; and when the angel of Judea could not prevail in behalf of the people committed to his charge, because the angel of Persia opposed it, he only told the story at the command of God, and was as content, and worshipped with as great an ecstacy in his proportion, as the prevailing Spirit. Do thou so likewise; keep the station where God hath placed you, and you shall never long for things without, but sit at home feasting upon the Divine Providence and thy own reason, by which we are taught that it is necessary and reasonable to submit to God.

For, is not all the world God's family?—Are not we his creatures? Are we not as clay in the hand of the potter? Do we not live upon his meat, and move by his strength, and do our work by his light? Are we any thing but what we are from him? And shall there be a mutiny among the flocks and herds, because their lord or the shepherd chooses their pastures, and suffers them not to wander into deserts and unknown ways? If we choose, we do it so foolishly that we cannot like it long, and most commonly not at all; but God, who can do what he pleases, is wise to choose safely for us, affectionately to comply with our needs, and powerful to execute all his wise decrees. Here therefore is the wisdom of the contented man, to

let God choose for him; for when we have given up our wills to him, and stand in that station of the battle, where our great General hath placed us, our spirits must needs rest, while our conditions have for their security the power, the wisdom, and the charity of God.

RELIGION NEVER TO BE TREATED WITH LEVITY.

Impress your minds with reverence for all that is sacred. Let no wantonness of youthful spirits, no compliance with the intemperate mirth of others, ever betray you into profane sallies. Besides the guilt which is thereby incurred, nothing gives a more odious appearance of petulance and presumption to youth, than the affectation of treating religion with levity. Instead of being an evidence of superior understanding, it discovers a pert and shallow mind, which, vain of the first smatterings of knowledge, presumes to make light of what the rest of mankind revere. At the same time, you are not to imagine, that when exhorted to be religious, you are called upon to become more formal and solemn in your manners than others of the same years, or to erect yourselves into supercilious reprovers of those around you. The spirit of true religion breathes gentleness and affability. It is social, kind, and cheerful; far removed from that gloomy and illiberal superstition, which clouds the brows, sharpens the temper, dejects the spirit, and teaches men to fit for another world by neglecting the concerns of this.—Let your religion, on the contrary, connect preparation for heaven with an honorable discharge of the duties of active life. Of such religion, discover, on every proper occasion, that you are not ashamed; but avoid making any unnecessary ostentation of it before the world. *Blair.*

CHRISTIAN REGISTER.

BOSTON, SATURDAY, DECEMBER 1, 1827.

THANKSGIVING. Thursday last was observed in this State, as well as in several other of the New-England States, and in Ohio, as a day of public *thanksgiving*. It is pleasing to observe that this good old custom of our puritan ancestors is extending to other States. We consider this a happy omen, as we are persuaded that the practice cannot but exert a happy moral influence on every community where it is observed. We value it, as it must be valued by every true descendant of the pilgrims, for its influence in renewing and strengthening family attachments, and for its revival of pleasing recollections, as well as for the opportunity it affords us, as a people, for offering up our devout acknowledgements for the bounties of Providence.

"It is the time, [says the Warren Star,] when family ties are drawn closer—the time, when we gather together beneath the paternal roof, and kindred blood flows quick; and kindred hearts beat warm and high; and kindred tongues make known their praise for innumerable blessings. In New-England it is the religious holiday of the year—it brings the scattered branches of families around the hearth-stones of their sires—it again seats them at the table where they fed in youth, when father and mother, brothers and sisters, formed one little circle, the mere recollection of which is sweeter than all the ties of afterlife. It is associated with times and scenes dear to the very soul!—The bright sky, the hills sparkling with the hoar-frost's diamond, are they not the same we trod years ago?—The yellow sun—is it not the same that ripened the autumnal harvests of our fathers? And the fields where we sported—have they moved? If there be a spot for memory to dwell upon with pleasure, we shall find it here. And let us revere the pious custom of our ancestors, and leave this land-mark, for future ages to grope their way back to days, when blessings received were acknowledged with gratitude."

DEDICATION AND INSTALLATION.

On Wednesday last, a new church, lately erected in Saco, was dedicated to the worship of the one living and true GOD; and the Rev. Thomas Tracy was installed Pastor.—The religious exercises on the occasion were as follows: Introductory Prayer & Reading of the Scriptures, by Rev. Mr. Wells, of Kennebunk; Installing & Dedicatory Prayer, by Rev. Dr. Nichols, of Portland; Sermon, by Rev. Mr. Greenwood, of Boston, from Acts 17, xix.—"*May we know what this new doctrine, whereof thou speakest, is?*" Charge, by Rev. Dr. Parker, of Portsmouth; Right Hand of Fellowship, by Rev. Mr. Walker, of Charlestown, Ms.; Address to the Society, by Rev. Dr. Nichols, of Portland; Concluding Prayer, by Rev. Mr. Walker, of Charlestown.

We understand that the Sermon was an able performance, and that all the services were appropriate and impressive. We are happy to learn that the Sermon will be published. We are told that the church is an elegant building, finished with much taste and neatness.

On the day succeeding the dedication, the pews in the new house were sold at auction. The first ten pews sold for *five hundred dollars* more than the appraisal. It is presumed, from this circumstance, that the whole sale will considerably exceed the expense of erecting the house.

We understand that the principal part of the former parishioners of Mr. Tracy (whose church was located on the other side of the river, in Biddeford,) will worship in the new house.

The following original Hymn was sung at the Dedication:

HYMN.

This peaceful spot Religion chose,
To light her holy, sacred flame;
Faith spoke the word, and here arose
A Temple to Jehovah's name.

And now to thee, great King of Kings,
We dedicate this house of prayer;
Descend and dwell 'mid earthly things,
Direct and bless our worship here.

Here may the blaze of gospel light,
A guiding star in glory shine,
Full in the trembling sinner's sight,
And lead the way to truth divine.

Here, to disturb our peaceful breast,
May ne'er a hateful passion rise;
Nor widow wrong'd, nor son oppress,
Bear chiding message to the skies.

Here may we tread the path of peace,
The path that saints before have trod;
That all may see and all confess,
This truly is the House of GOD.

Ordination. Mr. John A. Albro was ordained on Wednesday, the 21st inst. over the Second Congregational Society in Chelmsford; Sermon by Rev. Mr. Withington, of Newbury. We are told, in the Salem Register, that though the "Council convened for the ordination was composed of clergymen of different opinions,—all the proceedings were conducted with harmony and good feeling."

We think, with the Salem editor, that this circumstance "deserves to be recorded," for it certainly is a rare one, of late years. Why the Calvinists should, in this instance, have been willing to sit in council with Unitarians, we pretend not to say. Perhaps the favor and assistance of some leading Unitarians of that Society were of too much consequence to be forfeited, as it probably would have been, by any over-strictness of conscience on this occasion. If they have ever been really conscientious in refusing to sit in council with their Unitarian brethren, we know not how they could consistently do it now. If however their consciences have become more enlightened, and they now perceive that their past exclusiveness was a violation of Christian charity and duty, let us rejoice at it, and charitably hope, how-much-so-ever it may be against all probabilities drawn from the past, that they will, in the future, manifest toward their Unitarian brethren, more of that respect and Christian courtesy which is due from one Christian brother to another.

GROTON DOCUMENTS.

The documents relating to the late ecclesiastical controversy, at Groton, have been recently published in this city, and furnish a remarkable proof of the partial and garbled manner in which the famous "Result of Council," by Dr. Beecher and others, was made up.

This Result was intended and expected to revolutionize the public opinion, on the subject of our ecclesiastical regulations, and eventually to bring the appointment of ministers, and the management of parish property, entirely under the control of the church, a privileged few, whom thorough-going Calvinists might consider qualified for church membership. But the *strong* man has been overcome by a *stronger*. The Review of this "Result of Council," which was first published in the Christian Examiner, and afterwards extensively circulated through the State, in a separate pamphlet,—this review is a complete refutation of the argument of the "Result," and not only neutralized its designed effect, but caused it to recoil on the cause it was intended to aid. The documents to which we have alluded in the beginning of these remarks, furnish a still more full & striking exposure of the unreasonable claims of the minority at Groton, and a satisfactory proof of the judicious, temperate, and Christian conduct of the majority. These documents may be obtained at the Office of the Christian Register, and at Bowles & Dearborn's,—and are recommended to the notice of our readers.

A striking *Inconsistency* of the "Result of Council," to which we have alluded, is most clearly exposed, in the following communication, which we sometime since received, but which, being mislaid, we were unable to insert, as we intended.

INCONSISTENCY.

In the result of the Ecclesiastical Council at Groton, August 22, 1826, (p. 37,) the third article of the Bill of Rights is quoted, as follows, viz.—"That the several towns, parishes, precincts, and *other bodies politic*, or religious societies, shall, at all times, have the exclusive right of electing their public teachers, and of contracting with them for their support and maintenance."

Afterwards, (p. 55,) the Result argues, at length, that the "*other bodies politic*," named in the Bill of Rights, must be *churches*; "for, (says the Result,) besides, towns, parishes, & precincts, there were (at the time of framing the Constitution of this State) no other religious societies, which were bodies politic, but *churches*." Then again afterwards, (p. 57,) the Result quotes the law of the Commonwealth, on the subject of religion, passed in 1800, as follows, viz.—"That the respective *churches*, connected and associated in worship with the several towns, parishes, precincts, districts, and *other bodies politic*, being religious societies, shall, at all times, have, use, and enjoy, all their accustomed privileges and liberties, respecting divine worship, church order, and discipline, not repugnant to the Constitution." Now, we would ask the framers of the Result, whether the law of 1800 did not, in moral certainty, contemplate the same thing in the term "*other bodies politic*," as was contemplated in the third article of the Bill of Rights, by the same expression? And if so, how can it signify *churches* in the former, when it evidently means religious *societies* in a civil respect in the latter. It seems very plain that, in the law of 1800, *churches* are regarded only as bodies "connected and associated in worship with towns, parishes, precincts, districts, and *other bodies politic*, being religious societies." There would, however, be a strange absurdity in saying, "that the respective *churches*, connected and associated in public worship with the several towns, parishes, precincts, districts, and CHURCHES, shall have, use," &c. Yet this appears to be the meaning of the Result. The Result seems to consider the law of 1800 as explaining the meaning of the third article in the Bill of Rights. We fully coincide with them in this view of that law. The expression *other bodies politic* unquestionably means the same thing in both. And we are at a loss to conceive how the framers of the Result can make it appear, that the term *other bodies politic*, in the Bill of Rights, means *churches*; when the same expression in the law, evidently quoted by them as explanatory of the bill, *cannot* signify *churches*, but *must* mean some of those religious *societies*, with which *churches* must be connected and associated, before those *churches* can "have, use, or enjoy accustomed privileges," &c. E.

We publish a communication respecting Rammohun Roy, as much to show to what unworthy expedients orthodoxy is driven, to support itself,—as we do to vindicate the character of the distinguished individual here named. Those who have regularly read the Register need no testimony to his correctness of character. It is the uniform testimony of the English and American residents in Calcutta, that his character is quite above those shafts of petty malignity with which the low minded among the orthodox have been disposed to assail him.

We suppose that this charge of immorality, has the same foundation as that of a similar report circulated a year or two since, by a sea captain of Newburyport, who had visited Calcutta. When inquired of, respecting Rammohun Roy, he said, that he was a very immoral and bad man; but on being requested to particularize, he was obliged to acknowledge that all the immorality chargeable upon him was, that *he was a Unitarian*, "he he did not believe in the *Deity of Jesus Christ*."

That such efforts and misrepresentations will injure the circulation of the works of this great man, now in press, we have no fear. They will be read, and re-read, and at every perusal will not only leave a deeper impression of admiration of the talents and Christian temper of the man, but a stronger conviction, also, that the doctrines he so ably defends, are the true and pure doctrines of the gospel.

In another part of our paper will be found an account of a late fatal duel at the south, between Samuel P. Carson, Representative elect from North Carolina, and Dr. Robert B. Vance, late a member of Congress from the same State.

We devoutly hope that the time is not distant, when murderers will not be allowed to retain their seat in Congress; yea, more,—when those who have even meditated murder, by engaging in duels, either as principals or seconds, will be branded with the infamy they deserve, and be rigidly excluded from all offices of honor or trust, either in our national or state governments. We shall look with interest for the accounts to be given at Washington, of the reception which Mr. Carson will meet in Congress, at the approaching session. Will the highest National Council of a great Christian Nation allow a man to come up among them, with his hands all reeking with the blood of one of their former number, without at least passing a vote of censure on the abominable deed? Have not the Representatives a right to expel him from the House? If not, will he be received among them with cordiality? Will there be any there who can have a heart to receive him with any thing better than the most distant and cold civility? In what way are barbarous customs, like that of duelling, to be put down, unless it be done by the decided public frowns of men whom the nation sets up as the guardians of her interests and honor? And is it not the duty of the Representatives and Senators of the nation, to prevent the dishonor which will justly fasten upon them, by the admission of men among them, who, in violation of the laws of humanity and of their country, have taken the life of their neighbor? Can they indeed free their own skirts of the blood of men killed in future duels, if they neglect, in so glaring a case as this, to put their brand of detestation on the inhuman custom?

Christianity in India. We refer our readers to a notice in our advertising columns, of a meeting of the Society for promoting Christianity in India, to be held at the Julien Hall, on Monday evening. Our strong conviction, of the duty of all Christians, to aid, according to their means, in extending the knowledge of Christianity to all nations of the earth,—together with the prospect of the success of the Calcutta mission, induces us to hope that this meeting will be attended by all the friends of liberal Christianity.

We understand that Mr. William H. White, of the Theological Institution at Cambridge, has received a unanimous invitation to settle in the ministry over the Congregational Society in Littleton, as successor of the late Rev. F. Foster. He has accepted the call, and the second day of January is appointed for his ordination.

The Treasurer of the Evangelical Missionary Society, in Massachusetts, acknowledges the receipt of thirty dollars, from the Ladies of the East Church and Society, in Salem, for the purpose of constituting their Pastor, the Rev. Dr. Flint, a life member of the Society.

The Treasurer also acknowledges the receipt of seventy-three dollars, by the Rev. Dr. Tuckerman, being the amount of a collection after an occasional discourse delivered by him on Sunday, 25th Nov. to the Society of the Rev. Dr. Bancroft, at Worcester.

The sum of forty-one dollars and 39 cents is also acknowledged to have been transmitted to the Treasurer, by the Rev. Dr. Bancroft, as a contribution by the Worcester Female Cent Society.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

MR. EDITOR,—

If I am not convinced from the arguments of T. Y. in your paper of 24th Nov. that I have been wrong in questioning the policy of representing happiness in this life to be a consequence of religion, it is not because he does not "bring to the field equal powers," which I do not allow to be the case; but because I do not perceive the views I have taken to be materially altered by the positions he maintains, generally correct, and well supported as they are. In fact there seems to me to be a great accordance between us.

I admitted freely that religion brought with it its peculiar pleasures, unknown to the irreligious, and perhaps enhanced some of those which it did not originate; but I asserted that it also introduced peculiar mental sufferings, which would not have been experienced without it, and that the respective degrees and proportions in which these opposite affections of mind were sustained, depended more upon the temperament or disposition, or other circumstances of the mind, than upon the proportional acquisition of religious character; and, hence, that the influence of religion on present happiness was an uncertain and precarious one. Now this doctrine may be deducted as clearly and directly from the remarks of T. Y. as from my own; for every element of it is expressly admitted by him.

But the point on which we differ is, that he considers the true, or perfect, Christian to be distinguished by a perfect resignation to the will of God, and a consequent serenity in all the adversities of life, which is not manifested by the worldly which seems to me a sort of *petitio principii*;—for I know of nothing in the bible, or in observation on the world, which authorises us to assume that this is a *necessary* trait of the Christian character; were it so, there are some whose bodily infirmities alone would always incapacitate them from becoming Christians.

Admitting however the position taken by T. Y. and your other correspondent, that he who retains any degree of self condemnation, distrust, or anxiety is "a very imperfect Christian," or that this is only "the state of a vicious mind turning from the evil of its ways," and not accordant "with the state of the regenerated and established Christian's mind," it would follow then, so far as my observation extends, that there are but few established Christians in the world, and I should be compelled to exclude those whom I now most esteem so. We then tell a sinner whom we wish to convert, that though he must pass through painful solicitude and conflict, not only in the incipient stages of his reformation, but through all his religious progress, he may at length attain to a character that shall be so complete in resignation, as to allow him all the pleasures of religion, unalloyed by its sorrows, but that this character is so rare, that its attainment is but little to be expected; and I ask what encouragement will this bare possibility of present happiness afford? The promise would differ scarcely a shade from the uncertainty I allege.

But I feel but little disposition to continue this controversy; for if those who believe with T. Y. that present happiness will ensue from religious character, adopt the course recommended in his closing paragraph, of presenting this motive merely "as an accessary," and urging with more power and frequency the rewards of another life, I am satisfied, and should not perhaps consider the difference of opinion as of much practical moment. B.

For the Christian Register.

MR. EDITOR,—

It is surprising how ignorant the community are of the peculiar characteristics of Unitarianism. I have had occasion, of late, to travel through several towns in the State of Maine, where Orthodoxy and Universalism were the most popular doctrines, and I believe that, in several of these towns, Unitarianism was looked upon with more abhorrence than Mahometanism would be. I profess myself to be an Unitarian; and I did not, in my excursion, endeavor to conceal what I conceive to be the true doctrine of the scriptures. I, consequently, met with many who conversed with me from curiosity, and others, among whom were some good old orthodox women, who did it merely to deliver me from that dreaded heresy, which is said to be poisoning the community, and to save my soul from the destruction to which I must inevitably be doomed, if I retained my present heretical views. I was not only accosted in this friendly way, but there were many who endeavored to wound my feelings far more than gospel charity would justify. In one instance a neighbor told one of my most intimate friends, that he really pitied a young man who was such a fool as to be an Unitarian, and left the house with tears in his eyes, from madness and pity.—On another occasion, by a lady who had never studied the doctrines of religion very much, I was coolly complimented with being an Atheist; and I believe she really did not know the difference between Unitarianism and Atheism. The doctrines of Unitarianism have never been preached to the people generally, in the interior of that State. They have been imbued with the spirit of orthodoxy from their earliest years, and but few, comparatively, have relinquished that creed. It is only the name of Unitarianism which has gone among them; and bigotted, as they must be, against a sect which is every where spoken against by their brethren, it is not strange that they are almost invincibly prejudiced against the name.

In what I here state, I would not, however, be considered as speaking of the whole State of Maine, but only of those towns in the interior which I visited. Among those persons who were thus prejudiced against Unitarianism, I found some who had been properly initiated into the mystery of the "five points," and some who were Universalists. But I found, from conversing with them, that there were very many Unitarians who were not conscious of being such; who denounced Unitarianism as heresy and error, and who would shun a person who pretended to preach the doctrine; or would go to hear him with prejudiced curiosity. Many of the orthodox would talk as rationally about religion, if I kept the peculiar tenets of the sect out of view, as Unitarians; while some few were so prejudiced, that they would almost refuse assent to their own doctrines, if they but came from the lips of an Unitarian. I found many who were called Universalists, who were so because they could not assent to orthodoxy, but who were still wavering as to the truth of their religion, not being able to satisfy themselves that there is no future punishment for the wicked. From what I saw, I was convinced that all that was necessary, in order to propagate Unitarianism among them, was, to remove the prejudice that exists against the name, and to unfold to them the views of our faith, and let them understand that these are the heretical doctrines which they now so strongly condemn. Let us take measures for sending missionaries, and spreading tracts through the community, as generally as is done by the orthodox, and we shall find that Unitarianism in our country is as generally prevalent, and may be as strongly supported, as Orthodoxy.

For the Christian Register.

MR. EDITOR,—

An orthodox clergyman, in this place, is busily circulating the report that Rammohun Roy is an *immoral* man. Can you, or any of your correspondents, furnish the requisite information on this subject? For my own part, I am satisfied that this report is entirely false, and put in circulation to injure the cause of Unitarianism, and prevent the sale of his valuable works now in press. I have, myself, conversed with several gentlemen, who were intimately acquainted with him; and they were uniform in their testimony of his correct morals and virtuous character.—I hope, however, you will see fit to expose this orthodox falsehood.———Yours, &c.

FROM THE COUNTRY.

OBITUARY.

For the Christian Register.

Died last Saturday morning, in this city, Mr. OTIS NORCROSS, aged 43. Death loses half its terrors, when it adds its seal to a character like that of this excellent man. As a husband and father, most affectionate and faithful; as a friend, never resorted to in vain for sympathy and counsel; as a member of society, exemplary in all its connexions, he has left in the minds of those who knew him the best impressions of his many endearing qualities, that will never be effaced. Mr. Norcross was highly esteemed wherever he was known; but his real worth can be duly appreciated by such only as have long associated with him on terms of intimacy; for he thought more than he was in the habit of expressing, felt more than he usually exhibited, and was accustomed to do much good with little parade. His transactions of business were uniformly characterized by the most inflexible integrity; and his social intercourse marked with unaffected modesty, forbearance, candor and kindness. Perhaps no man, who lived so long in society, ever left the world with fewer enemies, or with friends of closer attachment. In his sudden and unlooked-for departure the community has sustained a great loss, and the bereaved family will not find reparation, but in Him who is the Father of the fatherless, and the widow's God.

Mrs. Hannah Weld Crocker, wife of Mr. Samuel L. Crocker, of Taunton, died Nov. 21, 1827, aged 24.

The following lines, suggested by this event, are offered for insertion in the Christian Register.

There is no flower so fair,
It shall not droop and die;
And earth, when once its bloom is lost,
No freshness can supply.

There is no voice so sweet
For man's delighted ear
But he, e'er long, shall sorrowing list
Its dying note to hear.

There is no cord of love
Which hath such lasting strength,
Though firm and sure it seem to be,
But it shall fail at length.

There is no cherish'd hope,
Which to our breast we clasp,
But death will mark the glittering prize,
And pluck it from our grasp.

O death! 'tis thine to strike
Where centres all we love!
But though unseen the hand we feel,
'Tis guided from above.

Not from the earth it springs,
The grief which bows us low;
But mercy still, though in disguise,
Directs the fatal blow.

Departed one, farewell!
In youth's bright prime remov'd:
Surviving hearts shall sadly tell,
How thou wast mourn'd and lov'd.

J.

SUMMARY.

Statue of Washington. The Daily Advertiser, of Friday, has the following article in relation to the statue lately set up in an apartment expressly prepared for the purpose, adjoining the Doric Hall of the State House

This statue is now placed in the apartment prepared for it in the State House, and from this morning it will be open to the public view, at all times, except on Sundays and other days on which the State House is closed. It having been recommended in some of the papers that the first exhibition of the statue should be on Thanksgiving day, it may be proper to remark, that on that day it cannot be seen, as it is directed by a Resolve of the Legislature, that on Thanksgiving days the State House shall be closed. But on all business days, whenever the public offices are open, there will be a free access to the State House, and the statue, (which is in an apartment adjoining the Doric Hall, and opening into it by arched passage-ways without doors) will be open to the view of all who enter the hall.

The covering was yesterday taken from the statue, and it was exhibited for a short time to the Trustees of the Monument Association, and a few other gentlemen who happened to be present. It gave universal satisfaction. The gentlemen present, among whom were several who had known Washington, were unanimous in expressing their admiration of the statue, the fine expression of the face, the dignity and grace of the figure, and the beauty of the execution, exhibited in the attitude, the arrangement of the costume, and the drapery. The prevalent opinion also was, that it has a strong resemblance to the original, and to the excellent portraits by Stewart. Any further notice from us is rendered superfluous, by the following communication, from the Chairman of the Committee, by whom the Statue was procured. *B. D. Adv.*

MR. HALE—I think it but a proper tribute to that distinguished artist, Mr. Chantrey, to say, that the long-expected Statue of Washington was this day opened in presence of the Trustees of the Washington Monument Association, and that it surpassed the high expectations which they had formed of it.—Several of the Trustees have visited the best collections of the fine arts in Europe, and these gentlemen expressed their high admiration of this statue, merely as a work of art. For myself, I make no pretensions to the character of a connoisseur. I have formed no rules, by which to decide whether a piece of art ought or ought not to please. I judge of it simply by its effects. My opportunities of visiting the most distinguished collections in other countries have been frequent, and I have never failed to avail myself of them; and I feel bound to Mr. Chantrey to say, that I never saw a modern statue, which I thought comparable to this. If I had never seen Washington himself, nor a painting, nor bust of him, I should say of Chantrey's, that it is the most perfect exhibition of Washington's character. That face, person, and attitude, represent to my mind, calmness, dignity, elevation and purity of soul, a power over the minds of other men, the most firm and determined resolution, united with great coolness and habits of reflection.—Such the statue appears to my eye. It perfectly represents Washington's moral and intellectual traits.

But it is not sufficient that the statue should be an ideal representation of his character; it should *resemble his person.* There is no point in which men differ so much as in their opinions of resemblances. There are so many points of view which may be taken of the same person, and there is such a diversity in the powers of men in seeing the same object justly, from the highest gifted artist, a Chantrey or a Stuart, down to the uncultivated man, who sees beauty and resemblance in a sign-post likeness of John Hancock, or a painted bust of Napoleon, that I shall not be suprised, if many persons should see no great likeness to Washington. The Trustees were all well satisfied with the resemblance—to my eye, it is a strong likeness of Washington, as I often saw him in society in 1789—and an equally strong likeness of Stuart's noble painting of him. Whatever we may think of the likeness, we must all admire the character of the work, and the marks of genius which are displayed in it, and we must feel proud of possessing a statue of the Father of his Country, by an artist so unrivalled.

The Statue of Washington is executed in a single block of white marble of Carrara—it is larger than life, being 7 feet in height. The costume is modern, but so happily arranged, that it partakes of the grace of the antique. The attitude is peculiarly noble, and there is a tone of composure in the features and figure, which most forcibly recals Washington—the living, acting Washington, to our minds.

Can it be necessary to urge upon our fellow-citizens, both old and young, to respect both the statue and the room in which it is placed, and never, thro' levity or wantonness, do the slightest injury to the one, or the other? JOHN LOWELL,
Late Chairman of the Comm, for procuring the Statue.

The following article relative to the Statue is from Wednesday Centinel.

While viewing the *Statue* yesterday we heard it objected to by some who knew WASHINGTON in olden times, as deviating in the features of the mouth from that expression of gravity and seriousness which they said always gave a grandeur to his sober dignity, and was his principal characteristic. We know it has been said that Washington never laughed. But this we also know to be only so far true, that he seldom indulged in loud laughter. That he never smiled is an absurdity. During a great part of his life, when he was visible to the public, his capacious mind was engaged in the concerns of his country and the high responsibility of his situation; and it was the natural effect of his cares to imprint seriousness and anxiety on all his features. This was particularly the case during the eventful years of the Revolution, and the trying times of the first term of the Presidency. But the portraiture from which the Sculptor formed the Statue, was taken after the affairs of the beloved country of the original had assumed a brighter and happier aspect, and when she was in the full tide of Honor and Prosperity. It was then that he felt that his great labors and sacrifices were crowned with success, and saw his country permanently established as a Free and Independent Nation. The days of anxiety having passed away, he would have been wanting in that gratitude to Heaven for its blessings, which was one of his great characteristics, had he forborne to be cheerful and smiling. This change, true to nature, was that which the painter and the sculptor have so happily delineated and immortalized.

The cost of the Statue, Edifice, &c. we learn has been about $16,000.

House of Reformation. We have lately inserted several articles respecting the Institution at South Boston, for the protection and reformation of orphan children, and others, exposed, without proper restraint and discipline, to the temptations and corrupting influence of a city. In the Centinel of Wednesday, we notice the following testimony to the character and services of the gentleman who has had the superintendance of the establishment for a year past,

"The success of the institution under its late managers, Mr. and Mrs. Brown, has been highly encouraging. Having from the first taken a deep interest in its welfare, I have occasionally visited it; and never without being highly gratified with the good behaviour of the children, and their filial affection and respect for the managers; as well as with the perfect neatness of the apartments, and the good order evinced in all the internal arrangements of the house. I have at all times left it with the most favorable impressions respecting the Master and Mistress; and those impressions have been confirmed by the uniform opinions of others, who have visited the institution; and I much regret that any thing should have occurred to induce them to leave it."

The Annual Meeting of the Howard Benevolent Society was held at the Exchange Coffee-House, October 30, 1827.

Officers elected for the ensuing year. John Tappan, Esq. President; Deacon Moses Grant, Treasurer; George Rogers, Secretary.

Standing Committee. Benjamin Kimball, 65, Prince street; John Gair, 1, Sun Court street; Horace Fox, 95, Salem street; Joseph Urann, 236, Hanover street; Simeon Palmer, 53, Ann street; Newton Willey, 3, Lynde street; Otis Tileston, May street; Thomas A. Davis, 15, Hancock street; George Vinton, 8, Columbia street; Ebenezer G. Parker, 10, Federal street; Benjamin Howard, 51, Elliot street; John Stimson, 9, Carver street; Frederick T. Gray, 74, Washington street; Elias B. Thayer, 421, do.; Joshua Crane, Short street; Ezra Haskell, South Boston.

N. B.—Nine of the gentlemen elected on the Standing Committee at the annual meeting, having declined serving, their places have been supplied, by the committee, according to the provisions of the institution.

Gideon F. Thayer, Levi Bartlett, *Auditors.*

Committee to solicit Subscription and Donations. M. Crocker, Moses Pond, Samuel Beal, Lemuel P. Grosvenor, Henry J. Oliver, John Fenno, Jr. Ebenezer Howard, Samuel Hill, Francis Watts, Levi Bartlett, Joseph Ballister, John Carleton, Isaac Means, Reuben Richards, Jr. Benj. Judkins, Amos Fisher, George Denny, John B. Jones, Albert Hobart, Robert Waterston, Hall J. How, Abiel Chandler, Charles Tappan, J. P. Blanchard, Stephen Fessenden, Stephen Sewall, Stephen A. Dix, Stephen Fairbanks, David Francis, Gideon F. Thayer.

The Witnesses. Much has been said, of late, on the subject of the rejection of two witnesses, on account of their want of any religious belief, by the United States Court lately held in Rhode-Island. On this subject the Providence American of Tuesday says:

"We are at liberty to publish the following statement, from the highest authority upon this subject, explaining the grounds on which the Court, according to the best of its recollection, proceeded in the rejection of the witnesses offered in the case of Wakefield & Ross, which has produced so much excitement. It will be seen that the decision of the court recognizes the doctrines of the common law, on this point, as practised upon in the English courts. It is proper to state that this explanation was given, with great urbanity, in reply to an inquiry from one of our citizens, who felt interested in the subject.

Ebenezer Wakefield vs. *Lemuel Ross.* This was a case of rejectment. In the course of the trial, two persons by the name of Richardson (father and son) were offered by the counsel of the plaintiff to be sworn as witnesses. The counsel for the defendant objected to their admission, as witnesses, upon the ground of their want of any religious belief; and to establish the fact a witness was relied on, who swore that he knew the persons well, that he had often heard the son say, that he did not believe in the existence of a God, or of a future state. As to the belief of the father he said that he had heard him declare, that he did not believe in a future state; that he had read Tom Paine's works; and did not know whether he (the father) believed any thing. In answer to a questisn from the court whether the father believed in a state of rewards and punishments, the witnesses answered only as before, adding, that from the statements of the father he did not seem to believe any thing.

It was then suggested, on the part of the plaintiff's counsel, that the father and son might be examined personally as to their belief, for the father might be a Universalist. To this suggestion the court answered, that the defendant's counsel, who took the objection, were not bound to rely on the testimony of these persons for proof of incompetency.

The court said—We think these persons are not competent witnesses.—Persons who do not believe in the existence of a God, or of a future state, or who have no religious belief, are not entitled to be sworn as witnesses. The administration of an oath supposes that a moral and religious accountability is felt to a Supreme Being, and is the sanction which the law requires upon the conscience of a person, before it admits him to testify.

Kentucky Politics. The National Intelligencer has lately published a letter from a gentleman of high respectability in Kentucky, who says, "you may confidently rely on the Electoral vote of Kentucky going in favor of Mr. ADAMS. In the State Legislature, the majority is *ten* in the House, and *three* in the Senate.

Mr. Small, of Philadelphia, has just issued a new edition of a neat volume of "Tales for Girls," by Mrs. Hughs, in size and appearance to correspond with "Tales for Boys," by the same writer. We took occasion, in referring to the last mentioned work, a few days since, to express our highest approbation of the talents of this lady—but in an especial manner of their direction. Society owes a debt of gratitude to those who labor in the cause of youth—not merely to *teach*, but to polish; not merely to bring out the *form* from the marble, but to give it that almost speaking *fidelity*, which alone renders it valuable. It is not the only return, however, that such a writer is to receive, that adults do justice to her valuable labors. When we shall have ceased to commend, influenced by those delicate feelings which "Aunt Mary's Tales" are so eminently calculated to inspire towards their accomplished authoress, "our *children* shall rise up and call her blessed." *U. S. Gaz.*

Washington, Nov. 23. It is understood that Richard Henry Lee, author of the Biography of Richard Henry Lee, is preparing for publication *a Memoir of the Life of* Arthur Lee, with a copious selection from the numerous manuscripts of that distinguished American, who has been appropriately styled "the writer, scholar, statesman, and diplomatist." When it is recollected that Arthur Lee was a member of several of the first foreign Literary and Scientific Institutions, and of all those of the United States, and was in public employment abroad and at home, in stations of the highest importance, during the Revolution, and subsequent to it, the public may anticipate a work of value and interest. *Nat. Intel.*

Exotics. The Baltimore American, speaking of the Circular recently directed to the American Consuls abroad, relative to the introduction of foreign plants and seeds into this country, says, "S. America, especially, may furnish invaluable addition to our stock of useful imported products; and experiments on their naturalization will not appear misspent to any one who adverts to the distant migrations of trees and fruits at present the most common amongst us. The Peach is from Armenia; the Cherry from the mountains of Persia; the Currant from Zante; the white (English) Walnut from Persia and China. The Grape has travelled over Europe from the east; and Coffee comes from a corner in Abyssinia; (we think it must have been the Happy Valley.) Science may greatly promote this insensible migration of valuable plants and trees; and we hope that this laudable aim of the government may be well seconded by its agents and citizens in distant climates.

The Penn. Society have erected a small marble Monument on the Bank of the Delaware, near the intersection of Hanover and Beach steets, Philadelphia; being the spot where the Penn Treaty was celebrated. The following is the inscription: —On the North—Treaty Ground of William Penn and the Indian Natives, 1682; Unbroken Faith. On the West—placed by the Society, A. D. 1827, to mark the scite of the great Elm Tree. On the South—William Penn, born 1644, died 1717. On the East—Pennsylvania founded 1681, by Deeds of Peace.

Duel. A duel was fought on the 5th inst. in S. Carolina, between Samuel P. Carson, Esq. Member of Congress from Morgan District, N. Carolina, and Dr. R. B. Vance, his opponent at the late election, in which the later was *killed.*—Col. W. R. Davis, of South Carolina, and Mr. C. Carson, were Mr. Carson's seconds, and Gen. P. Brittain and Mr. B. Patton, attended Dr. Vance. At the first fire, Dr. Vance received the ball of his antagonist, between the two last ribs, in a central part of the body, and he expired next day.—No attempt was made on the ground to compromise the difference, which it appears grew out of their late contest for a seat in Congress. We are informed that Dr. Vance expressed great satisfaction, on being told that Mr. Carson had escaped without injury.

How long will the citizens of this free and Christian country countenance this barbarous practice of settling disputes, for the most part of a trifling nature. *Raleigh Register.*

The late fire at Mobile appears to have eradicated the yellow fever. No new cases had occurred two weeks after the fire, although many strangers had arrived. A number of wooden houses are erecting, and several valuable and durable stores have been commenced. The Mobile Register corrects the paragraph published in the preceding number, relative to the very high wages given to carpenters. It seems that five dollars a day had been given only in one or two instances, and that, generally, no advance of wages of consequence has taken place.

A number of convicts have been put to work on the Levee at New-Orleans. They are dressed in red, and are ironed together like galley slaves. This mode of punishment is said to be very irksome to them.

Illegal Votes. The New-York National Advocate states that a tavern-keeper had called upon him and given the name of an elector, pledging himself to prove that the said elector had voted the Jackson ticket three times at the late election in that city. The names of several persons under age, who voted the Jackson ticket, have also been left at that office.

From England. The following items of intelligence are from English papers of Oct. 4th, received at New-York by the Cortez, from London.

A conflict has commenced between the private banking interest, and the Bank of England, the former conceiving it to be the design of the latter to monopolize all the business by the establishment of branches. Deputations from many of the country banks had arrived in London for the purpose of adopting measures to resist this design.

The report that Hydra had been attacked by the Egyptian fleet was discredited. An express reached London on the afternoon of Oct. 4th, with news that the fleet had arrived at Navarino, and and that the Egyptian troops had landed, to the number of 6,000.

The European Ambassadors remained at the Turkish capital, and every thing was quiet up to the 8th of September.

The piratical vessels continued very troublesome from Cape Passero to Cerigo. One vessel had been plundered of $30,000. Another vessel, the Procris, from Alexandria for Leghorn, was captured by a Greek armed brig and ordered for Napoli, but falling in with the Egyptian fleet, the Greek vessel escaped, and the Captain and crew of the Procris rose upon the prize crew and carried the vessel to Smyrna.

It is said that not less than 50,000 Russian troops would be assembled on the Turkish frontiers by the beginning of the current month.

To Correspondents. The communication of A. B. respecting the Dedication and Installation at Saco, was not received, till after the article we publish this week, was in type.

MARRIAGES.

In this city, on the 28th inst. by Rev. Mr. Sharp, Mr. John Slater, of Oxford, to Miss Sarah J. Tiffany, daughter of Lyman Tiffany, Esq. of this city.

DEATHS.

In this city, on the 21st inst. Benj. L. Weld, Esq. Counsellor at Law; son of Benj. Weld, Esq. of Brunswick, Me. and late of Boston.

Drowned at the Ferry-ways, on Tuesday evening the 13th, Mr. Stephen N. Poor, of Lynn, silk dyer.

Drowned, near Newport, Capt. Samuel B. Aborn, of Providence, aged 20 years—he was knocked overboard by the boom of the vessel of which he was commander.

Drowned, in August last, on his passage from Havanna, to Boston, on board the wreck of brig Sampson, Mr. Benj. F. Kendall, aged 22, son of Mr. H. R. Kendall, of this city.

At sea, on the 15th Oct. Mr. William Snelling, of Boston.

In Lancaster, (Ms.) on the 13th inst. Mr. Samuel Wilder, aged 81.

In Lancaster, (Pa.) on the 16th inst. the Hon. Thomas Duncan, Senior Associate Judge of the Supreme Court of Pennsylvania.

At New-York, Mr. Edward Seabury, son of the Rt. Rev. Samuel Seabury, late Bishop of Connecticut and Rhode-Island.

At Raleigh, in the State of North Carolina, on the 16th instant, Mrs. Alona Holstein Forster, relict of the late Rev. Anthony Forster, Charleston, S. C. and the third daughter of Joseph Gales, Esq. of Raleigh. On the day of her decease, she had completed her thirty-second year. A son and daughter survive her, to mourn, with her venerable parents and other weeping friends, the loss which nothing earthly can ever compensate to them. As her life, so was her death, that of the pious, and humble, but happy Christian. In full possession of her senses to the last, her only regrets were for the pain which her death would produce in the breasts of the parents whom she had so honored and blessed, and to those other numerous friends whom she has left behind her. *Nat. Intel.*

Deaths in New-York, on the week ending the 17th, 100—viz. 33 men, 22 women, 28 boys, 17 girls; 22 of these died of consumption.

The deaths in Philadelphia, the same week were 63, of whom 35 were adults, and 28 were children; 6 of them died of consumption.

The deaths in Savannah, during the week, ending the 7th, were 15; 6 of these were of yellow fever.

At New-Orleans, after five days' sickness, of fever, Rev. Asa C. Goldsbury, formerly of Providence.

At St. Helena, Mr. George Felt, of Salem, second officer of the brig Gov. Endicott.

NOTICE.

THE Society for the Promotion of Christianity in India, will hold a meeting at Julien Hall, corner of Milk and Congress-streets, Monday Dec. 3, at half past 7 o'clock. Some important information will be presented, and debate expected. All citizens who feel any interest or curiosity on this subject, are respectfully invited to attend. J. P. BLANCHARD, *Rec. Sec.*
Dec. 1.

CAMBRIDGE EDITION OF HYMNS.

HILLIARD & BROWN, Booksellers at Cambridge, have a few hundred copies of the above work, the fine edition, (third corrected) 12mo. which they will sell at cost if applied for soon.
Nov. 27, 1827. 8t

NEW BOOKS.

JUST published by BOWLES & DEARBORN, No. 72 Washington-street—*Bigelow's Sermons.*—"The Bible, the Christian's Text Book; and the Theory of Original Sins examined." Two sermons preached at Chelsea, on Lord's day, Oct. 21, 1827. By Andrew Bigelow.

Remarks on the Character of Napoleon Bonaparte.—Occasioned by the publication of Scott's Life of Napoleon. From the Christian Examiner, Vol. IV. No. 5.

A volume of Poems—by Richard H. Dana. Containing—The Buccaneers; The Changes of Home; The Husband's and Wife's Grave; The Dying Raven; Fragment of an Epistle; The Little Beach Bird; A Clump of Daisies; The Pleasure Boat; Daybreak.
Dec. 1.

BOARD WANTED.

A YOUNG man wishes for board in a small family, in a central part of the city. A line stating the terms, &c. left at this Office, addressed to M. P. will be attended to. 3t. Dec 1

APPRENTICE WANTED.

WANTED, an active, intelligent Lad, as an Apprentice to the printing business. One from the country would be preferred. Inquire at this Office.
Nov. 17.

HOUSE TO SELL OR LET.

TO sell or let, and possession given on the 25th of December, a genteel, well finished and convenient HOUSE, in *Milton Place*, having two Parlors with folding doors, a large China Closet, eight Lodging Rooms, Kitchen, and convenient Out-buildings.
☞ Inquire at this Office. Nov. 3.

SUNDAY SCHOOL PRESENTS.

A VARIETY of *Children's Books*, for Sunday School Presents, may be had at this office.
Nov. 3.

VALUABLE SCHOOL BOOKS.

NATHANIEL S. SIMPKINS & CO. Court-Street, corner of Brattle-Street, have just published the fourth stereotype edition of the DEFINITION ENGLISH READER, *revised and corrected.* A book, so well known, and so generally approved as MURRAY'S READER, will need nothing said of its merits, further than appertains to the *improvement*, which consists of a *Vocabulary* placed at the head of each section, giving not only the *Pronunciation* but the *Definition* of the most important and difficult words that occur, agreeably to the principles of *Walker.* Thus giving the pupil an opportunity to ascertain the true pronunciation and definition of any difficult words without reference to a Dictionary.

Likewise the DEFINITION INTRODUCTION to Murray's Reader. "Amidst the multitude of new school books which the love of novelty, the vanity of authorship, and the desire of gain, obtrude upon the public, we have seen none that, in our estimation, are *superior*, and but few that are *comparable* to those deservedly popular and useful works compiled by the celebrated LINDLEY MURRAY, a man who devoted his time and talents to this object, and who, from the example of a virtuous life, the elegance, the purity, and the moral tendency of his writings, and his efforts to fix, improve and adorn the English Language, may justly be regarded as the benefactor of the human race.

This *Introduction* like the *Definition Reader*, is improved by the addition of a *vocabulary* of the most important words prefixed to each section; which gives the pupil an opportunity of ascertaining their pronunciation and definition, without that obstruction to good reading, which is so often experienced by the young scholar, in a book where the words are divided and accented in the body of the work.

One great objection to the introduction of a new book, is obviated by the present publications which, with the exception of the Vocabulary, conforms to the edition now in use; thus giving an opportunity to introduce them as each scholar may become in want of a new book, instead of requiring the whole school to throw aside their old books at once, and purchase new.

The Journal of Education says "The Introduction is full of simple, natural, and interesting pieces. It is we think the best juvenile selection in the English language. It produces moreover a fine animation and an intelligent style of reading, which are great aids to general improvement."

"The present edition of this useful work, has an important addition to recommend it, as mentioned in the title above."

Likewise, a new edition of *Smiley's* GEOGRAPHY and ATLAS—besides the usual Maps this edition has a Map of Mexico, with the recent divisions into states and territories, and a Map of Mexico, with the recent divisions into states, and a Map of the West India Islands.

Cummings' Small Geography—Worcester's Cummings' and Woodbridge's GEOGRAPHY and ATLAS.

Grimshaw's HISTORY OF THE U. STATES with Questions and a Key adapted.

Goldsmith's History of ENGLAND, GREECE, and ROME, all improved by *W. Grimshaw*—with Questions and Keys.

Grimshaw's ETYMOLOGICAL DICTIONARY, or Analysis of the English Language, containing the radicals and definition of words derived from the Greek, Latin, and French languages, &c.

Walker's DICTIONARY, Boston and Philadelphia editions.

Murray's Large and Small GRAMMAR.—Staniford's, do.

Class Books.—Adams, Walsh, Daboll's Temple's and Colburn's ARITHMETICS. Colburn's Sequel.

Webster's, Perry's, Cumming's, Murray's Pickett's and New-York SPELLING BOOKS,
Blair's Philosophy—Blair's Chronology.
Blair's First Catechism—Blair's Rhetoric.
Blake's Natural Philosophy, with Questions.
Wilkin's and Treaby's Astronomy.
School Testaments, &c. &c.
ALSO,—Medium, Demy, Foolscap, Pot, and Letter PAPER.

N. B. School Committes supplied on liberal terms.
Nov. 24. eop 2m.

CHRISTIAN CALENDAR.

JUST published, at the *Christian Register* Office, 166 Washington-street, "The CHRISTIAN CALENDAR, and NEW ENGLAND FARMERS' ALMANACK for 1828."

☞ For sale also by N. S. SIMPKINS & CO. corner of Court and Brattle-streets.

The *Christian Calendar* contains, this year, the same departments as formerly, and they are filled up in a similar manner. It is entirely free of every thing of a low or vulgar character, and is recommended as a suitable family companion.

The following more particular description may be useful to those traders and others who may not have an opportunity of examining it before purchasing.

To the usual astronomical calculations are added various useful articles of intelligence, such as, Friends' Meetings, Military Fines, American standard of Gold, College Vacations, Rates of postage. Also the usual accounts of the Courts; and of the principal stage coaches that leave Boston.

To render this publication a safe and useful manual to seamen, great pains have been taken to furnish a correct statement of the time of *high water*, each day.

The time of the southing of the moon, and the declination of the Sun are also given with accuracy, and a large table is furnished for ascertaining the time of high water at various places.

The calendar pages of each month contain hints and suggestions to farmers; and over the head of each calendar page are selections of poetry appropriate to the different seasons, and prose extracts of a practical nature from various approved writers.

The religious part of the Imanack comprises about *twelve* closely printed pages, and is divided into *four* departments, as follows;—

Religious Intelligence. Under this head we have an account of the doings of various benevolent societies.

Practical Hints. In this department we have extracts relative to Intemperance, and respecting the Education of Females. Also a Morning and an Evening Prayer for a child, and other short articles—Prevarication—Christian Forbearance—Benefits of Adversity—Remnants of Time—Filial Duty

Doctrinal. Under this head the articles are, Hereditary Depravity—Election and Reprobation—Religious Controversy.

Miscellaneous Extracts. On the following subjects:—Washington, Jefferson, Adams, Halley and Sir Isaac Newton, Family Devotion, Love to Christ, a hymn—Divine Impartiality, Early Rising, Dr. Johnson, Dr. Parr.

Booksellers and traders supplied on the most favorable terms.

☞ Orders may be directed to the Editor of the Christian Register.
Sept. 15.

POETRY.

[*From the "Forget Me Not for* 1828."]

THE SABBATH BELL.

By Mrs. Cornwall Baron Wilson, author of "Atarte" and "Hours at Home."

Pilgrim, that hast weekly borne
All the cold world's bitter scorn,
Journeying through this vale of tears,
Till the promis'd land appears,
Where the pure in heart shall dwell—
Thou dost bless the Sabbath Bell!

Idler, following fashion's toys,
Seeking, 'mid its empty joys,
Pleasure that must end in pain;
Sunshine that will turn to rain;
What does whispering conscience tell,
When thou hear'st the Sabbath Bell?

Monarch, on thy regal throne;
Ruler, whom the nations own;
Captive, at thy prison grate,
Sad in heart and desolate;
Bid earth's minor cares farewell—
Hark! it is the Sabbath Bell!

Statesman, toiling in the mart,
Where ambition plays his part;
Peasant, bronzing 'neath the sun,
Till thy six days' work are done;
Ev'ry thought of business quell,
When ye hear the Sabbath Bell!

Maiden, with thy brow so fair,
Blushing cheek and shining hair;
Child, with bright and laughing eye,
Chasing the wing'd butterfly;
Hasten, when o'er vale and dell
Sounds the gathering Sabbath Bell!

Trav'ler, thou whom gain or taste
Speedeth through earth's weary waste;
Wand'rer from thy native land,
Rest thy steed and slack thy hand
When the seventh day's sun-beams tell;
There they wake the Sabbath Bell!

Soldier, who on battle plain,
Soon may'st mingle with the slain;
Sailor, on the dark blue sea
As thy bark glides gallantly;
Prayer and praise become ye well,
Though ye hear no Sabbath Bell!

Mother, that with tearful eye
Stand'st to watch thy first born die,
Bending o'er his cradle-bed,
Till the last pure breath has fled;
What to thee of hope can tell
Like the solemn Sabbath Bell!

"Mourner," thus it seems to say;
"Weeping o'er this fragile clay,
Lift from earth thy streaming eyes,
Seek thy treasure in the skies,
Where the strains of angels swell
One eternal Sabbath Bell!"

MISCELLANY.

THE IRISH REBELLION.

The Boston Courier, of the 23d inst. has the following interesting article, under the head which we have given above.

The late melancholy death of Mr. Emmett, in New-York, brought to mind all the first impressions connected with our hearing of the Irish Rebellion, and the many noble souls which it subdued, the fond visions of future peace which it had probably broken, and the gray hairs it had "brought down in sorrow to the grave." The story of Mr. Emmett's brother has been so often told, that a recurrence to it is almost useless; but there are many to whom tales of this kind impart a sort of 'melancholy pleasure,' which it does no harm occasionally to gratify. During this rebellion, the brother of Mr. Emmett, who was betrothed to the daughter of Curran, the Irish barrister, was brought to the bar, on a charge of high treason, tried, condemned, and executed. It is upon him and the story of his love, blighted as it was in the bud, that Irving has made his story of the 'Broken Heart;' and upon Miss Curran that her countryman, Moore, composed the following lines.

She is far from the land where her young hero sleeps,
And lovers around her are sighing;
But coldly she turns from their gaze, and weeps,
For her heart in his grave is lying.

She sings the wild song of her dear native plains,
Every note which she loved awaking—
Ah! little they think, who delight in her strains,
How the heart of the minstrel is breaking!

He had liv'd for his love—for his country he died—
They were all that to life had entwin'd him;
Nor soon shall the tear of his country be dried,
Nor long will his love stay behind him!

Oh! make her a grave where the sunbeams rest,
When they promise a glorious morrow;
They'll shine o'er her sleep like a smile from the west,
From her own lov'd island of sorrow!

After the death of Emmett, the hand of Miss Curran was often solicited by those high in fame, and rich in wealth; but the memory of her former lover remained as a shadow around her heart, and prevented her again "embarking her soul in the traffic of affection." The following lines are the substance of what she is supposed to have returned as an answer to one who sought her hand.

Ah! seek no more with generous care
To soothe the anguish of despair!
Nor rashly seek your worth to bind
With broken heart and cheerless mind:
Mine is a hopeless, cureless sorrow,
A day of gloom, a night of horror!

Who would not shun the mournful view
Of midnight taper glimmering blue,
Where funeral emblems darkly show
That weary Pilgrim rests below?
My heart is that sepulchral light,
Which hides its ray from mortal sight.

My bosom is the hallow'd grave,
Where rests the memory of the brave,
There dwells a silent, tearless grief,
That seeks not—nor would find relief,
Save what Devotion's sacred power
Yields to the soul in misery's hour!

The tie that bound our hearts on earth
Was but, you say, of mortal birth,
And mortal hands, with tyrant sway,
Have torn its firmest folds away—
But though the earthly tie is riven,
Its fragments bind my soul to heaven.

No earth-born hope can reach the shrine
That holds this cherish'd grief of mine:
But when the bleeding trophies fade
That Memory rears to Emmett's shade,
My widow'd heart shall seek above
A bright, imperishable love.

FALL OF SWITZERLAND.

Two volumes of sermons, by Rev. Sidney Smith, were published in London, in 1809. Among others in the second volume is one entitled 'For the Swiss.' Isaiah xxxiv. 3. is selected as a text;—*The mountains are melted with their blood.* Of the affecting representations, and powerful eloquence of this sermon, we will say nothing. We give the following extracts and leave our readers to their own thoughts and feelings, as well in relation to the preacher, as to that hell-born ambition and cruelty which could perpetrate such wickedness.

Amidst all the enormities of the French revolution, no one circumstance perhaps has excited such general sympathy, and indignation, as the fall of Switzerland. With the name of Switzerland has been connected, from the earliest years, all the worthy feelings of the heart, and all the exquisite beauties of nature; all that the eye of taste or the soul of benevolence could require; a race of brave and happy, and good men animated her solemn rocks and glens; the climbing steep of freedom had scanned the summit of the mountains, the unwearied hand of labor had drawn from the barren rock sustenance for man; the peasant with his plough, and his sword, and his book, was at once a tiller of the earth, a soldier, and a Christian. Happiness never was more complete, imagination could not paint a more enviable lot upon earth, or could the earth afford it. For six hundred years they had remained firm as their native mountains, amidst all the convulsions of Europe; for two hundred years they had hardly drawn the sword, or never drawn it but to conquer: "They were a chosen land, beloved of God; and while the wrathful hail smote the lands about them, in their fields was no hail seen."

Into these hallowed retreats, in the midst of a solemn truce, in spite of the strict neutrality observed by the Swiss, and the solemn and repeated promises of their own government, burst the common enemy of mankind, hot from the carnage, and reeking with the blood of other nations. They came to no new work of horror; they had murdered other innocents, and pillaged other temples, and wasted other lands. They could dye the silvered hair of the aged man with his own blood; they could curse the tears of women, and dash down the suckling babe, as he lifted up his meek eyes for mercy.

In the midst of such horrid scenes as these, many actions of heroic valor characterized the last days of Switzerland; and she died with her face ever turned to the enemy, slowly yielding, and fiercely struggling to the last. In the final battle, fought near the environs of the capital, (fought, as said the French, on their part, for the liberation of the Swiss people,) one hundred and sixty women were left dead upon the field of battle, mangled almost to atoms; still greater numbers perished at Nuremburg, at Laupen, and Lengnau, fighting with madness for all they loved upon earth, and throwing their comely bleeding bodies before their husbands and their children. At Oberland, an old peasant was observed in arms, fighting amidst his three children, and his seven grand-children; they sustained the combat with inconceivable bravery, calling upon each other by name tenderly; the children thronged about the old man, and guarding with their manly limbs the hoary head of their parent. They were all murdered; and, in a moment of time, this valiant race was blotted from the book of living men.

In the midst of all, wherever bravery, and wherever counsel, were needed, was their truly great, and intrepid leader; not now, as you might think, in the fullness of strength and youth, but an old man, of seventy years of age, who, for half a century, had ruled the affairs of the republic with the utmost wisdom and justice, and found himself, at the close of life, when ease and retirement, crowned with honour, are so sweet, found himself combating in the midst of armed peasants, for the existence of his country.—He had ever warned the Swiss of the dangers to which they were exposed, but unfortunately in vain. At the moment of actual peril, his age and his infirmities would have allowed him to retire without disgrace; but there are men who are ruled by something within, which they dread more than the judgment of the world. He who had guided his country in the days of her tranquility, could not forsake her in her troubles. The miseries of Switzerland made her doubly dear to this good man; and, like a true leader of the people, he led them in the day of death and battle. The people are never ignorant who is fit to lead them; they rushed after him like the angel of the living God; and every Swiss peasant, who was stabbed at his feet, cast his lingering eyes on this great man, and when he saw him yet breathing, died in peace.

The vengeance which the French took of the Swiss, for their determined opposition to the invasion of their country, was decisive and terrible. The history of Europe can afford no parallel of such cruelty. To dark ages, and the most barbarous nations of the east, we must turn for similar scenes of horror, and perhaps must turn in vain. The soldiers, dispersed over the country, carried fire, and sword, and robbery, into the most tranquil and hidden valleys of Switzerland. From the depth of sweet retreats echoed the shrieks of murdered men, stabbed in their humble dwellings, under the shadow of the high mountains, in the midst of those scenes of nature, which make solemn and pure the secret thoughts of man, and appal him with the majesty of God. The flying peasants saw, in the midst of the night, their cottages, their implements of husbandry, and the hopes of the future year, expiring in one cruel conflagration. The men were shot upon the slightest provocation: innumerable women, after being exposed to the most atrocious indignities, were murdered, and their bodies thrown into the woods. In some instances this conduct was resented; and for symptoms of such an honourable spirit, the beautiful town of Altsdorf was burnt to the ground, and a single house left to shew where it had stood. The town of Stantz, a town peculiarly dear to the Swiss, as it gave birth to one of the founders of their liberty, was reduced to a heap of cinders. In this town, in the fourteenth century, a Swiss general surprised, and took prisoner, the Austrian commander, who had murdered his father; he forgave him, upon the simple condition of his not serving any more against the Swiss Cantons. When the French got possession of this place, they burnt it to ashes; not in a barbarous age, but now, yesterday, in the age we call philosophical; they burnt it because the inhabitants endeavored to preserve their liberty. The Swiss was a simple peasant; the French are a mighty people, combined for the regeneration of Europe. Oh, Europe, what dost thou owe to this mighty people? Dead bodies, ruinous heaps, broken hearts, waste places, childless mothers, widows, orphans, tears, endless confusion, and unutterable woe. For this mighty nation we have suffered seven years of unexampled wretchedness, a long period of discord, jealousy, privation, and horror, which every reflecting man would almost wish blotted out from his existence. By this mighty people the Swiss have lost their country; that country which they loved so well, that if they heard but the simple song of their childhood, tears fell down every manly face, and the hearts of intrepid soldiers sobbed with grief. What, then, is all this done with impunity? Are the thunders of God dumb? Are there no lightnings in his right hand? Pause a little, before you decide on the ways of Providence; tarry, and see what will come to pass. There is a solemn and awful courage in the human heart, placed there by God himself, to guard man against the tyranny of his fellows, and while this lives, the world is safe. There slumbers even now, perhaps, upon the mountains of Switzerland, some youthful peasant, unconscious of the soul he bears, that shall lead down these bold people from their rocks, to such deeds of courage as they have heard with their tears, and their fathers have declared unto them; to such as were done in their days, and in the old time before them, by those magnanimous rustics, who first taught foolish ambition to respect the wisdom and the spirit of simple men, righteously and honestly striving for every human blessing.

[From Flint's Western Monthly Review.]

FARMING.

If one half the zeal, energy, and expense, that blots so many gazettes with low and coarse abuse, setting the community by the ears, for the sole gain and the paltry purposes of a few demagogues and office-seekers, were bestowed upon the advancement of agriculture; if the people were half as ambitious to improve and beautify their fields, as they are to settle the nation; and half as angry with thistles, thorns and poor fences, as they are with their political opponents, who, probably wish just as well to the country as themselves—we should have more productive fields, less complaints of poverty, more ability to be charitable and munificent, and abundantly more good feeling. From Pittsburg to New-Orleans the son ploughs as his father did before him, and the great mass of farmers are as stationary in theory, as they are in practice. Nine in ten of them believe, at this moment, that book-farming is the mere useless, visionary dreaming of men that know nothing about practical agriculture.

We would tell them that England is the garden of Europe, simply because almost every acre of the ground is cultivated scientifically, and on principles which have been brought to the test of the most rigid and exact experiment. We would tell them, that N. England, of whose soil and climate they are accustomed to think, as consigned by Providence to sterility and inclemency, is the garden of the United States, only because the industrious and calculating people do not throw away their efforts in the exertion of mere brute strength—but bring mind, and plan, and system, and experience, to bear upon their naturally hard and thankless soil. On every side the passing traveller sees verdure, and grass, and orchards, in the small and frequent enclosures of imperishable rock, and remarks fertility won from the opposition of the elements and nature. After an absence of ten years, on our return to that country, we were struck with this proud and noble triumph, conspicuous over the whole region.

The real benefactors of mankind, as St. Pierre so beautifully said, are those, who cause two blades of wheat to mature where only one did before. The fields—the fields, ought to be the morning and the evening theme of Americans, that love their country. To fertilize, improve and beautify his fields, ought to be the prime temporal object of every owner of the substantial soil. All national aggrandizement, power, and wealth, may be traced to agriculture, as its ultimate source. Commerce and manufactures are only subordinate results of this main spring. We consider agriculture as every way subsidiary, not only to abundance, industry, comfort and health, but to good morals, and ultimately even to religion. We shall always say and sing "Speed the plough." We shall always regard the American farmer, stripped to his employment, and tilling his grounds, as belonging to the first order of nobility among us. We shall always wish him bountiful harvests, good beer, the moderate use of cider, and, if he will rear it himself, of the generous juice of the grape, but none of the pernicious gladness of whiskey; and we shall inly invoke upon his labors the blessing of God, and say of him, 'peace be within thy walls.'

"You haven't *presumption* enough to succeed," said a very *calculating* Clergyman once to a young man, just entering into business for himself. "Modesty is a commendable thing; but it will never fill your pocket, or cause you to be respected." How many find it even so! A man of blustering protensions, without merit, modesty or worth, who will look and talk authoritatively, is generally held in greater acceptance by the world, than the person who keeps pace only with his powers, and who disdains to adopt any meretricious method for the purpose of attaining distinction.

STATIONARY WAREHOUSE.

No's 96 & 98 State-st. (2 doors east of Merchants' Row.)

JOHN MARSH, Stationer and Manufacturer of Blank Books, offers for sale on the best terms, for cash or credit, a great variety of the finest Stationary, adapted to the city and country trade—among which will be found complete sets of Merchants' Account Books, in a variety of binding, made from superfine and common paper. Also,

100 doz. half bound Account Books, all sizes.
250 " Writing Books for schools, of superfine hot and cold press'd paper.
do. Blank and ruled, with figured and plain covers, from 37 1-2 cts. to $1 per doz. do. do.
200 " Mem. or Pass Books, 37 1-2 cts. to $2,25 per doz.
do. Paper and Leather covers, do. do.
40 " Manuscript or quire Books
150 " Ink Powder
50 " Writing Ink, in bottles
1200 " Black Lead Pencils
100 " Playing Cards, various qualities
25 " Sand Boxes
50 " Glass Inkstands
49 " Razor Strops
160,000 Quills, of the best quality
200 doz. Toy Books, from 8 cts. to $2,25 per doz.
50 " Shaving Boxes, 62 1-2 cts. to 1,75
50 " Calf and Sheep skin Wallets.

Also, a great variety of Pocket and Memorandum Books—Roger's fine Cutlery—Wafers—Sealing Wax, etc. etc. together with every article appertaining to the Stationary line, wholesale and retail. Nov. 24.

STANDARD SCHOOL BOOKS.

JAMES LORING, No. 132 Washington-street, publishes the following valuable School Books.—School Committees and teachers are invited to give them a careful examination.

Dr. Snow's First Principles of English Spelling and Reading; containing the words of the New Testament, arranged in lessons adapted to the capacity of learners in Primary and Sabbath Schools. By Caleb H. Snow, M. D.

In the division of words into syllables, and in the tables for progressive spelling lessons, simplicity and intelligibleness have been aimed at, without reference to the example of others. And these two objects seemed best attainable, by arranging the words of one and two syllables in lessons, according to the number of letters in each, and subdividing these lessons into sections according to the vowel sound or other evident marks of distinction.

The sixth edition of *Alden's Spelling-Book*, vol. 1.

The tenth edition of *Alden's Spelling-Book*, vol. 2.

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WHEREAS *SWAIMS PANACEA* has been counterfeited and offered for sale in this market, the public are respectfully cautioned against purchasing the same of any transient person, or of any person not regularly established in business. There is good reason to believe that the bottles, together with the plate, were manufactured in this vicinity; they resemble so much in size and appearance the genuine, that the difference could not be discovered by an ordinary observer. In order to put a stop, as soon as possible, to the mischief, a suit has already been instituted against the Vender, and supposed Counterfeiter, who as yet eludes arrest by the officer, and there is reason to fear he has left the city, in order to impose his counterfeit preparation on the public elsewhere.

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N. B.—The Counterfeit Preparation is so near an imitation, in appearance, of the genuine, that no person unacquainted with the fact, would be able to detect it. It has been extended even to the imitation of the signature. All persons who feel an interest in the matter, are reqested to call at No. 1, Union-street, where a bottle of the counterfeit can be seen, and compared with the genuine.

☞SWAIM'S PANACEA, *warranted genuine*, received directly from the Proprietor, at Philadelphia, is for sale by JONATHAN P. HALL, Jr. No. 1, Union-street. Nov. 17

PALEY'S SERMONS.

JUST published, and for sale, by *Bowles & Dearborn*, 72, Washington street, Sermons on various subjects, by Wm. Paley, D. D. Originally published by Rev. Edmund Paley, A. M, in MDCCCXXV. First American edition, 1 vol. 8vo. Nov. 3.

JUVENILE LIBRARIES.

A GREAT variety of *moral* and *religious* Books, for Juvenile and Sabbath School Libraries.—Likewise, Hymns on Cards—Rewards of Merit—Class-Papers, &c.—for sale by N. S. SIMPKINS & CO. corner of Brattle-street. Sept. 15

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BOWLES & DEARBORN publish the *JUVENILE COMPANION*—by Rev. J. L. Blake, A. M.

This work is intended for a reading Book for Second and Third Classes. By the annexed extract from the preface it will be seen that great care has been taken by the author in the selection of materials. The first edition, consisting of 3000 copies, has been nearly all disposed of in the course of a few months—the publishers are about stereotyping it, and will be able to answer orders to any amount.

School Committees and Instructors who have not yet examined this work, are invited to do so—and may receive a copy gratis for that purpose, on application to the publishers.

The Companion contains 300 pages—is printed on a fine paper, and will be sold at a less price than any other school book in the market containing the same quantity of matter.

EXTRACT FROM THE PREFACE.

"The object of this volume is to make the reader acquainted with particularly interesting and important events in history and biography, presuming that an inclination will thereby be formed in the minds of young persons, for connected and extensive reading upon those subjects. Moreover, in the selection of materials, such have been taken as were of a decided character in their moral tendency. Whether a good or bad quality were to be represented, unless it were so strongly marked, that a child would be led of his own accord, and instantaneously to admire the one, and to abhor the other, it was deemed unfit for use. Thus a literary and moral purpose is accomplished at the same time, and by the same labor. It is an undoubted truth, that there is no better way to inculcate the principles and the love of what is excellent, than by the exhibition of real excellence; nd that there is no better way to guard one againstahe commission of what is of a contrary character, than thy the display from real life of vicious and vile conduct. * * * * *

"The object of the Author has been to furnish young persons, both in families and in schools, with a compilation that will never fail to be interesting—that will always be found instructive—that will always leave on the mind of the reader an impression favorable to virtue and piety."

The following are among the recommendations received by the publishers.

From Barnum Field, A. M. Master of the Haven Grammar School, Boston, Mass.

MESSRS. BOWLES & DEARBORN,

Gentlemen—I have with great pleasure examined the "Juvenile Companion," and hesitate not to say, that I think it better calculated than any book with which I am acquainted, to interest and instruct the youthful reader. It is well adapted for a class book, and its merits only need be known to bring it into extensive use. BARNUM FIELD.

JUNE 12th, 1827.

From the Instructers of the Providence High School.

PROVIDENCE, JUNE 2, 1827.

MESSRS. BOWLES & DEARBORN,

Gentlemen—We have examined the book you sent us, entitled "The Juvenile Companion," and we are so well pleased with it, that we shall immediately introduce it into our seminary as one of our reading books—we have consequently desired our bookseller to procure a quantity for us forthwith.

From the Rev. Calvin Wolcott, Preceptor of the Academy, Hanover, Massachusetts.

HANOVER, MAY 27, 1827.

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I have examined the Juvenile Companion, and am happy to inform you that I consider it one of the best books for primary schools that I have seen. It cannot fail of meeting the approbation of parents and teachers as far as it is known.—Yours respectfully, &c.

CALVIN WOLCOTT.

From the Principal of a Seminary in Roxbury, Mass.

Messrs. Bowles & Dearborn,—

Having with much pleasure examined the "Juvenile Companion," transmitted to me a short time since, I cheerfully give it as my opinion, that it is well calculated for the instruction of youth, and as an introduction to the Historical Reader. The judicious selection and happy arrangement, both of prose and poetry, the purity and simplicity of diction, the historical facts infused, and, above all, the moral sentiments inculcated, inspire a belief, that the author's most sanguine expectations will be realized.——Very respectfully yours,

THOMAS SNOW.

From the Rev. Charles H. Alden, Teacher of a Classical School in Providence, R. I.

Olney Place, Providence, June 16.

Messrs. Bowles & Dearborn,

I have examined with considerable attention the "Juvenile Companion;" and have to say that I deem it well calculated for the purposes intended: adding to the many obligations under which our youth have long been to the Rev. Author.

There can be no question, I think, of its general reception into our common schools.

Very respectfully, gentlemen, your obedient servant,

CHARLES HENRY ALDEN.

Extract from the American Journal of Education.

"This compilation possesses all the recommendations of the Historical Reader, in addition to the consideration of its being well adapted to an earlier stage of education, and one in which the scarcity of good reading books has been much felt. The moral uses of the lessons have, we think, been kept steadily in view; and the natural vivacity of the narratives facilitates an easy and animated style of reading." Oct. 27.

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